THE PACIFIC

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THE BETTER AGE.

When after days of dreary rain, a space
Of clear, soft blue, between the parting clouds,
Opens on the drenched fields and dripping woods,
The tillers of the soil are glad, and say
The storm is overpast; for well they know
That in this clear blue spot begins the reign
Of sunshine. Broader shall the opening grow,
As through the throng of clouds the western wind
Goes forth, a conqueror, and scatters them
And sweeps them from the glorious cope of heaven.

Thus, in the works of mercy that engage
The minds and hands of thousands, we behold
Signs of a blessed future. They who watch
Beside the sickbeds of the poor, who seek
And lead the erring back to the right way,
And heal the wounded spirit with the balm
Of pity, and hold back the cruel hand
That smites the helpless; they whose labors win
The outcast hater of his kind to feel
The power of goodness and shed penitent tears,
Are God's elected agents to bring in
The better age. With gladness and with thanks
We number mercy's triumphs, and our hopes
Go forward to the train of glorious years
When all the clouds of strife that darken earth
And hide the face of heaven shall roll away,
And, like a calm, sweet sunshine, love and peace
Shall light the dreariest walks of human life.

—William Cullen Bryant.

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W. W. Ferrier - - - - - - - Editor

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CONCERNING UNITARIANS AND CONGREGATIONALISTS AT THE LORD'S TABLE.

The Pacific Presbyterian commented as follows recently on the acceptance on the part of the First Congregational Church of the invitation from the Unitarians to meet them in an observance of the sacrament of the Lord's Supper on the eve of Good Friday:

"Protestants have always felt themselves a feeble folk in the affairs of San Francisco. Other religionists have had friends at court, and prestige with the people that made the Protestant limitations keenly felt. All the evangelical churches, therefore, felt their cause distinctly reinforced when Dr. C. F. Aked came to the pastorate of the First Congregational church last year. Here was a champion who could command the attention in the city for the evangelical cause. Some of those who most eagerly welcomed this powerful ally now fear that the benefit will not be all that was hoped. Protest has already been heard against the fraternizing Dr. Aked has inaugurated with non-Christian societies. At the moment the ministers of the city who stand for the Evangel of Salvation in Christ alone feel that their position is weakened by Dr. Aked's announcement that his church will join wih the Unitarians in one of their Passion Week services. In what real sense does the Unitarian commemorate the passion of the Lord? And Dr. Aked, in going to their place of worship and their service at this particular time, in the eyes of the world accepts their valuation of the Christ and His work, and surrenders the evangelical position and claim. Dr. Aked probably would repudiate this interpretation of his action; but it is the one the men of the city will make, and it weakens the hands of the Protestant leaders in their struggle to habilitate the church in the life of the city."

No doubt there are readers of The Pacific who will agree with the editor of the Pacific Presbyterian. But our own judgment is that Dr. Aked and his people had no thought of surrendering the evangelical position and claim, and did not surrender them. Because men will insist on and persist in making a wrong interpretation of action is no good reason for a church refraining from such action.

Dr. Aked and the First Church have been criticised also because of their fellowship with Roman Catholics and Jews; but we do not see how anything but good can come of it.

And as to this invitation from the Unitarians to the Congregationalists to observe with them this sacrament, does it not indicate—if it indicates anything more than good-will and fraternity—that Unitarians feel that they are more in accord with evangelical belief than they are sometimes thought to be?

We would not have Congregational belief surrendered to Unitarian, nor to Roman Catholic, nor to Jewish. But from our study of the conduct and teachings of Christ we cannot think that he would condemn this fellowship.

Just now hearts are thrilled the world over by thought of the comfort which came to doomed men on the steamship Titanic in the playing by the band of "Nearer My God to Thee" up to the very instant that the steamer was engulfed in the waters. "Nearer, My God, to Thee" was written by a Unitarian, as was also that other inspiring hymn—

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round it's head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy."

Much of that which is finest in American literature has come to us from men who were Unitarians. Emerson, Longfellow, Bryant, Lowell, Holmes, Hawthorne, Parkman, Prescott, Motley, George Bancroft, John Fiske and Thomas Wentworth Higginson were Unitarians.

The prominent men and women who in the middle of the last century agitated so nobly for the abolition of African slavery in America were in the main Unitarians:—Charles Sumner, Wendell Phillips, Theodore Parker, Gerrett Smith, Samuel J. May and Julia Ward Howe.

From the last named came the "Battle Hymn of the Republic:"

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on."

For many years Peter Cooper, the New York philanthropist and founder of Cooper Institute, was by general acknowledgment the "first citizen" of that great city. It is said that "the plain old-fashioned buggy in which he drove about the city was a chariot before which all other vehicles turned out." All the children grew up to know and to reverence his good gray head, and when he died they strewed flowers in the pathway of his funeral procession. Peter Cooper was a Unitarian. It is said that in his last hours he seemed to hear sounding in his ears the words oft heard from his mother when a boy, "Peter, Peter! it is time to get up!" Yes, we believe it was time for Peter Cooper to get up—up to the dwelling place prepared for him by the one who said, "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."

If the dumb animals could speak they would pay profound tribute to George Angell James who led the move-

ment for the organization of a society for the prevention of cruelty. And the blind all around the world reverence today the name of Samuel G. Howe. Both were Unitarians. Away with the thought that there can be anything wrong in sitting at the Lord's table with men who have wrought righteously as these have, although they may fail to believe as we believe!

In his book on "Our Total Christianity," the Rev. Charles R. Brown has an article on "The Unitarian Part," in which he says: "One God, the Father,"—"ours no less than theirs. They have not been able to accept certain interpretations of the eternal mystery that we accept. We cannot receive their estimate upon the person of Christ, nor agree with certain views they hold touching other matters which seem to us vital. With all the gratitude I feel for the service they have rendered, I personally could not be a Unitarian. But even here, though the distance between ourselves and them seems greater than between us and some of the other branches of the Christian church, we still rejoice that the agreements are more significant than the differences. And we have been told upon the highest authority that the vital thing is not the ability or inability to say 'Lord, Lord!' but the doing of the will of the Father who is in heaven. In that day many obedient aspiring souls who have differed widely in their intellectual interpretations, will come, moved by one common desire, to live in the vision and service of the best they saw, and sit down with Abraham and Isaac and Jacob in the Kingdom of God."

THE TRUE SELF UNSELFISH.

In the recent disaster at sea there were not many men who were weighed in the balance and found wanting. One man, as yet unknown, got away safely in one of the life boats by disguising himself in woman's apparel. A few from the steerage who attempted to rush in ahead of the women and children were shot down by the officers of the steamer. J. Bruce Ismay, the president of the company owning and operating the steamer, is being condemned by some; but nothing yet has been brought forward to show that Ismay did not, like several other men, get into a boat after all the women on that deck had been taken in and the boat was about to be lowered without being filled to its capacity. It does not appear that there were even any men near by at that time except Mr. Ismay and Mr. Carter, a Philadelphian who got into the boat with him.

However, when aboard the Carpathia, Mr. Ismay failed to show himself as a person of the highest manhood. He had a fine stateroom all to himself while dozens of women were huddled together on the floors of other rooms. There is nothing to indicate that he in any way concerned or inconvenienced himself for the welfare of others. If it be true, as he claims, that there is nothing for him to regret because of the way he left the Titanic, it would hardly seem that a man of fine qualities could fail to regret his course on board the rescue steamer. It may be that Mr. Ismay is not, therefore, a good judge of manhood, and that his soul needs cultivation in order that the true self may rule in his life.

Mrs. Astor, whom the world has judged severely because of her marriage, displayed fine womanly characteristics and unselfishness in various ways, prominently by giving while in the life boat a wrap, which she needed, to a woman from the steerage who needed it seemingly more than she did. If Mrs. Astor has really learned the lesson of those dire hours on the sea she will in all probability share with those less fortunate more of the good things of life than she has heretofore.

We cannot recount the many unselfish acts on the doomed steamer and on the lifeboats. They are widely known. Are they not suggestive? Do we not have here as well as in some other great disasters an earnest, a foreshadowing of a time on earth when self and the things of self will be nowhere, at any time, foremost. All of Chirst's teachings were to the effect that self must never be first. The principle seems to be implanted deeply in the nature of man. Now and then it leaps out. Some day it will be everywhere and all the time at the surface and will be the controlling principle in humanity's march ever on toward the Infinite perfection.

AMONG THE COLLEGES AND UNIVERSITIES

Cornell University is expending $1,000,000 this year in new buildings.

Mt. Holyoke College has secured $375,000 toward a $500,000 endowment.

A clock belonging originally to Daniel Webster has been presented to Dartmouth College.

Among the new courses at Yale Divinity School is one for the training of young men to be Y. M. C. A. secretaries.

Work has begun on a new dormitory for Princeton University which is to cost $150,000. It is the gift of alumni.

During the year ending the 15th of March the University of California was the recipient of more than $800,000 in private gifts.

Dean Brown of Yale Divinity School has arranged a prize of forty dollars' worth of books to the member of the senior class who prepares the best sermon.

The statement is made by the Yale bureau of self-help that approximately 500 students are working their way through the University, either wholly or in part.

Among the men prominently mentioned for the presidency of Johns Hopkins University are President Finley of the College of the City of New York and Dean Haskins of the Harvard Graduate School of Arts and Sciences.

At the summer session of Cornell University one of the Ithaca public schools will be taken over and run for six weeks so that teachers studying there may have opportunity to observe methods of elementary instruction.

The secretary of the American Inter-Church College for Religious and Social workers writes from Nashville, Tennessee: "Dr. Gates has so identified himself with every good work and movement among us that we regard him as a benediction to our community."

Dr. Chauncey Goodrich of Peking, China, has presented the Oberlin College library with a copy of the Chinese New

Testament. This translation marks an epoch in the education movement in China, for no translation adapted to universal use has been available previously. The present volume is in the Mandarin language, so compiled that it has been used throughout the Mandarin district, nearly three-fourths of the entire country.

The list of special lecturers for the coming year at Yale Divinity School include the Rev. C. H. Parkhurst of New York, Lyman Beecher lecturer; the Rev. Newman Smyth of New Haven, Taylor lecturer; the Rev H. A. Bridgman of Boston, alumni lecturere. Other prominent lecturers of the year are to be N. D. Hillis of Brooklyn, Dean Rogers of the Yale Law School, Professor Gow of Vassar College, H. R. Bates and Dr. Lyman Abbott of New York.

Professor Joseph Royce of Harvard University has written a new book on "The Sources of Religious Insight." "The distinguished author reasons for belief in a divine scheme of the universe that includes the salvation of man. His method is such as to render his argument valuable to every thoughtful person irrespective of the particular form of his faith or skepticism; for he relies not at all on theological doctrines or religious creeds, but purely upon the experiences of human life."

The American Inter-Church College is a new institution located at Nashville, Tennessee, which trains men and women as Bible teachers, foreign missionaries, settlement workers, pastors' assistants, secretaries of young men's and young women's Christian associations and evangelists. The board of directors is composed of leading representatives of Protestant denominations; the first federated school of its kind established in America. It is to have a department for colored men and women, to train them for leadership among their people.

A writer in the American Missionary says that the results of the work in the Indian school at Santee are evident all over the Indian country. "Santee pupils are found to be the leaders in every good work." What the school has done for the Indians in the past, it does for them now. Its mission for today and tomorrow is as great and as pressing as that of forty years ago. It is to Santee that the Indian people look for support to bring them through the crises of this transitional time, and guide them step by step into the knowledge and understanding by which they may come into full and useful citizenship."

THE MEN AND RELIGION CAMPAIGN IN LOS ANGELES.

Three Views.

The Continent had comments last week on the Men and Religion compaign in Los Angeles from three ministers, from which we quote as follows. One writes:

"While I had received some cautions that the movement was not all that could be desired, I went into it without any prejudice against it and with the determination to learn and receive all that I could. I am impressed first that the name fits well. It is Men and Religion. I have failed to realize the touch of God or the living presence of the Holy Spirit. Scientific treatment of the church's present ailment has been expertly given and with eloquent presentation. Honestly I fear if the methods advocated had been employed in my own case I should have been a wanderer in the wilds of darkness. I do not believe in making theology prominent, but I have not much expectation from any teaching that ignores, much less disparages, the theology of the Bible. Still, I have gained a number of valuable suggestions."

A second minister writes: "The movement has done two great services for the church. It has brought us scientific method for work and also a platform sufficiently broad for D. L. Moody, George Adam Smith, Jane Addams and Gipsy Smith. It is refreshing to feel that in the morning of this great century the church is not to be given over to rant against devout scholarship, nor is it to be given into the hands of small and fanatical Bible teachers, so called. Let the church seek great things of this movement."

A third pastor writes: "This movement will, I believe, result in great good to my church. It is too early yet for its fruits to be seen. There are three things about it which make it both inspiring and informing: First, it rightly assumes the church is now in a transitional period. Second, the movement will make the church stand for better secular government without uniting church and state. It will make it stand for better politics without degenerating into a political party. It will make the church stand for better social and economic conditions without cultivating class consciousness. It will make the church emphasize the social message of the gospel without detracting from its message to the individual. Third, the movement is an attempt to apply the gospel to the world's needs in a scientific way. If some such program as that outlined by this movement is not adopted by the church, humanly speaking her work will fail. It looks to a revival of social ethics as well as personal piety—the bringing up of social morality to the level of personal morality."

SAYS GIPSY SMITH FAILED TO PREACH A COMPLETE GOSPEL.

A Dallas, Texas, correspondent of the Christian Standard tells of the Gipsy Smith evangelistic campaign in that city, and of the great interest which was aroused, and adds:

"I wish I could stop just here, for I love the Gipsy with a genuine love, and no one likes to criticize those he loves. But there is another thing I must say, and it is the strangest thing of all: He would not preach a complete gospel. The reason for this he knows, and God knows, but I do not. Although an immersed Methodist, he seemed to place no stress on the ordinance in any form, and, in fact, shunned it as if it were a thing of evil. When preaching on the conversion of the jailer, I thought in his lucid analysis he could not avoid it, but he did. I am sure that no mortal ever expounded the story better than he did, with this single exception. He called his sermon 'Stripe Washing,' a striking title, and he made us feel that there could be no salvation without repentance, and no real repentance without 'stripe washing.' But when he quoted Luke's account (Acts 16:33) he would not quote it all. He said, 'And he took them at the same hour of the night, and washed their stripes.' But here he paused, and, so far as he was concerned, left that vast throng of anxious hearers ignorant of the fact that Luke adds, 'and was batpized, he and all his, straightway.' I wish somebody would tell me how a good man can do a thing like this.

"Oh, how I wished for our own Scoville, or others of our great evangelists. Then there would have been no suppression of the truth, and the hundreds and thousands of inquirers would not have been sent to the 'inquiry-room' for further instruction, but would have been told in Bible lan-

guage just what to do to be saved. There is something fearfully and radically wrong with the evangelism of the Gipsy Smith type. Peter had three thousand inquirers at Pentecost, and he told them what to do to be saved, and they were all baptized the same day. But there is nothing like this with them, and to the full extent of this difference they must be wrong. Heaven bless our evangelists, and may they never yield under the mighty pressure at this point."

What the Dallas writer means when he says the people would have been told by Scoville and others in Bible language what to do is that they would have had the words of Peter in the 38th verse of the second chapter of The Acts quoted to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

That is what Peter said on that ancient day, and the people who heard him were pricked in their hearts and asked "What shall we do?"

This definiteness characterizes the preaching of all the ministers of the "Christian" Church and no doubt explains to considerable extent its growth. All who hear know exactly what to do—repent and be baptized. They are not expected to have any experience; are not to seek for any. They are to repent and be baptized. The experience will follow.

It is all reasonable enough. But, when these preachers put into the word "baptize" the meaning "immerse," we fail to find anything sufficient to warrant it.

We say nothing here about "Baptismal Regeneration" for the reason that the ministers in the "Christian" churches claim that they do not preach it. However, their position seems to be that remission of sins comes after and not before baptism, which is not the general evangelical idea.

"ALL YE THAT LABOR."

W. N. Burr.

The Valley People were hard workers. They got very tired sometimes, and in the evening looked down upon the twinkling city lights six miles away and wondered why some people have plenty of money and ease and pleasure, while others toil year after year and seem to get little more out of it than a bare living, and weariness.

One Sunday the Valley minister and the minister from up Stoney Ridgeway indulged in an exchange. The Stoney Ridge man was a true "minister," whose chief accomplishments were love and sympathy. He was a voracious reader, but more familiar with Ian Maclaren and Ralph Conner than with Kant and Schopenhauer.

He was just the sort of man to be drawing sermons from Matthew 11:28.

"Did you ever stop to think where some people have to work day after day?" he said that morning to the Valley people. "It came to me with new force the other day on the car in to the city as we passed the gas works. A volume of black smoke was pouring from one great chimney, and a great mass of yellow sulphur smoke poured from another chimney, and the air was full of the mixture, and everything was dusty and grimy—not one thing that looked clean and sweet and wholesome anywhere in sight. And there in the midst of such surroundings, breathing that polluted air, men work day after day, and day after day. And then I thought of some of our folks up here among the mountains—you here in the Valley and others up along Stoney Ridge—who work hard, too, and who know what 'weary and heavy-laden' means, for it is work, work, work, from early morning into the night often; and you get so tired sometimes that you feel you have about reached the limit of physical endurance. I would not have you feel that others do not realize how worn and tired you get. Once in a while I get pretty tired myself. But, after all, we have fresh air to breathe, haven't we? It is not all clogged up with coal and sulphur smoke; and while things get pretty dusty up here sometimes it is not quite so bad, is it, as it is down there at the gas works, where everything is covered with dust and grime, and the men have nothing much but dirty brick walls to look at—no mountains, no trees to speak of, no anything that is very cheerful and grand and inspiring.

"Now, the Master said 'Come unto me all ye that labor and are heavy-laden;' and so He takes in mountain and valley folks who work hard and get pretty tired sometimes, and the workmen down at the gas works who work hard and get very tired, too, and who do not have the fresh air and the mountains and the trees that we have to put a little beauty and uplift into a worker's life. Aren't you glad the invitation is out for heavy-laden gas-works men as well as for weary and heavy-laden Valley people and Stony Ridge folks?"

And the Valley People felt the fulfillment of the "rest" promise coming upon them as they came out from the little church that morning into the sweet, pure mountain air, and lifted up their eyes unto the inspiring hills.

La Canada, Cal.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

David (Dah-veed) and Chiman (Che-mahn).

The agent of the English steamship company sent a steamer to David in Chiriqui, near Costa Rica, for a supply of cattle and to open up trade, and invited me to go on the trip. As I was trying to supply the country with Spanish Bibles, I gladly accepted the invitation.

We coasted along, entering this lagoon and that, by poor portage, till we struck the right one, went as far up the river as we could and anchored. Then a party of us procured rude dug-out boats, went up the river some miles to a landing near David, and went ashore. Night came on, we were some miles from the city, and a messenger was sent to find some conveyance for us and our luggage. After some hours of waiting in the darkness of the tropic forest, we heard, far off, a strange creaking or screaming sound which some thought was the cry of some wild animal. It came nearer and grew louder and louder, making the forest ring with a most unearthly screech, till it suddenly ceased, and we felt, rather than saw, a kind of cart drawn by oxen, with a tall negro standing in silence by them. It was the coach we had sent for. Its wheels were cross-sections of a great log, and moving on a wooden axle which had never known grease, had created that fearful screeching. We saw our things loaded on the cart and started on foot for David.

It was about midnight when we arrived. One of our company took us to a kind of hotel where he was acquainted, waked the landlady and demanded dinner for the party. She had nothing in the house but bread (Spanish rolls,) and eggs. So she boiled a dozen each for us

(we were ten in number), and we sat down to our midnight meal of 120 eggs. We should have eaten them all, but they were hard-boiled and a few were left for anotner time. In the morning she went out to buy meat for our breakfast. But the butcher's way was to begin to cut at one end of the animal, and cut right on, and every customer had to take the next cut or none. She did not like the next cut, but bought it, threw it to dogs waiting around and called for another. Slice after slice she bought in this way till she got one that suited her, and we had a good breakfast.

This over, we separated, the rest to look for cattle and trade, and I to canvass the town with my books. I found the most intelligent and pleasant people I have yet seen on the Isthmus, and was treated most kindly. At one place they called in the priest to decide whether my books were legitimate, but as they were printed in London and bore the sanction of a Catholic Bishop, he said they were all right so far as they went, but were imperfect, (they lacked what we call the Apocryphal,) so my liberal stock was soon disposed of. They were glad to get them for school books, as books in Spanish were very scarce. I tried to arrange with a merchant to act as my agent for a future supply, but he,like everybody else in that country, was a "poco tiempo" (by-and-by) man and the project failed. But I was glad that I had got the Bible into their school.

Sometime after this I made another trip and had a very different experience. The Panama Railroad Company found great difficulty in getting ties for their road that would last for a reasonable time, and experimented with various woods. They even tried palmetto, from Southern California, but this would not hold spikes. They thought that lignum-vitae, being a very hard wood (when seasoned), would last well, and sent a party to Chiman to prepare a lot of ties from that wood. I took passage on the first schooner that went after these, to Chiman (now Chepo on my map) and had a very hard time of it. We had aboard two of Pharaoh's "lean kine," the vessel was empty and the weather rough, and when we reached the harbor these were almost too weak to stand. But there was no landing place and these were pushed overboard and forced to swim ashore. It was but a few rods, and they made it, but one of them could not get on her feet again, and to save her life they cut her throat where she lay.

I met a boy and asked him to take me to the best house in the village. So he took me to the house of the Alcalde (mayor and justice). He was a big negro, but received me kindly, and did the best he could for me. He got me a hammock to sleep in, while he and his family slept on mats on the ground. In an hour men brought into his thatched bamboo hut the remains of that cow. A dried bullock hide was laid on the ground and the fragments of lean, stringy meat laid on it, and the Alcalde peddled it out to all comers. He had an improvised pair of scales, and for his only weight a stone which he guessed weighed a pound. It was all sold in one-pound lots; every half-starved negro who could raise a dime got a pound. From their eagerness, one might suppose they had never seen meat before, and were getting the luxury of their lives. I had cause afterwards to think that this was probably all true. A crowd of lean, mangy dogs waited around for a chance bone or scrap of waste, and I said to myself, "Thank God, I shall not have to eat any of that stuff."

But I was mistaken. I never came so near starvation in all my life, as in that village. Nothing edible was in sight except that loathsome beef. Not a stalk of rice or corn, or any kind of fruit tree, was to be seen anywhere about Chiman. The people were, most of them, lean and what they got to eat was a mystery to me. They got and cooked for my first breakfast a couple of plantains (coarse bananas), and then I had to shift for myself. I found a woman who had a couple of hens, and she fried a couple of eggs for me at a dime each, and an extra dime for the fat they were fried in. I doubt if I was ever more glad than when I saw that schooner drop down the river and anchor at the village. I got aboard as soon as possible and luxuriated on sailors' fare.

I found in Chiman no one who could read or who cared for my books. There was only one white (Spanish olive) family in the place, and they were extremely reticent and suspicious, and they were as lean as the rest. I came to doubt if there was a chaste woman in the place, or any person who had ever seen a school room.

What a contrast between David and Chiman. In the one were a people, nice, kindly, intelligent, and literary (for that country) and in the other, poverty squalor, vice degradation and barbarism; Christianity of a sort) and heathenism, among people only a few hundred miles apart.

SOCIAL AND RELIGIOUS CONDITIONS IN LEADING AMERICAN CITIES.

Rev. Charles Stelzle.

Seventy-five North American cities, with a combined population of 20,000,000, have been "surveyed" during the past winter by the Men and Religion Forward Movement. About 1000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering, among other things, the following subjects: the population, municipal administration, social influence, industrial life, the saloon, dance halls, crimes and arrests, housing health, political life, social service agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities.

Of the churches in these cities, 77.7 per cent. are Protestants, 11.3 per cent. are Catholic, 4 per cent. are Jewish, and 7 per cent. consist of other denominations. The Methodist Episcopal Church leads in point of membership. Then comes the following churches in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian and Reformed. The membership in all Protestant Churches consists 30.7 per cent. of men, 54 per cent. of women, 6.2 per cent. of boys between the ages of 12 and 18, and 9.1 per cent. of girls between the ages of 12 and 18. It is a striking fact that only 5.1 per cent. of the boys in the Sunday-schools in these cities are members of the church, although, during the past ten years, the number of men and boys uniting with the Protestant churches has increased 2.½ per cent., there being a steady gain in this respect from year to year.

Sixty-five per cent. of those who attend the Sunday morning services in the Protestant churches are women and the morning attendance at all the churches is 65 per cent. of the total attendance of the day. More people united with the church at the age of 14 than at any other time, and there is a sharp decline in church accession after

21. Forty-one per cent. of the churches have organized movements to greet strangers. Forty-eight per cent. have missionary committees and 42 per cent. have Mission study classes. In fully one-third of the churches practically every member contributed regularly to missions, and 42 per cent. of all the churches have weekly offerings for missionary purposes. However, 73 per cent. of all the contributions of the Protestant churches in these 75 cities for the last fiscal year was used for congregational expenses. Seven and four-tenths per cent. of the total was used for denominational Home Mission purposes, and 7.7 per cent. for denominational Foreign Missions. Of the total contributions of the churches for all purposes, 52.5 per cent. were given by the congregations themselves; 9.9 per cent. by the Sunday-schools; 18.2 per cent. by women's organizations; 1.4 per cent by men's organizations; 3 per cent. by young people's societies; and 15 per cent. by individuals, presumably in large personal gifts. During the past 10 years, five tenths of 1 per cent. of the men in the churches actually went out from the churches as missionaries, either in the United States or in foreign countries, and two-tenths of 1 per cent. of the men in the churches today intend to become missionaries.

Of the enrollment in the Sunday-schools 57.2 per cent. are women and girls, and 42.8 per cent. men and boys; and of the enrollment in Bible classes 62 per cent. are boys between the ages of 12 and 18, while 38 per cent. are men. Of the teachers of Men's Bible classes in the Sunday-schools 23.7 per cent. are clergymen; 36.5 per cent. are business men; 11.4 per cent. are women; 17.3 per cent. are professional men; whereas the teachers of the boys' classes in the Sunday-schools are 5.3 per cent. clergymen; 7.9 per cent. professional men; 8.8 per cent. male school teachers; 19.4 per cent. business men; 19.5 per cent. men of other classes; 7.5 per cent women under 20 and 31.6 per cent. women over 20 years of age.

There are more than three times as many saloons as there are churches in these cities, but as the survey includes many Southern cities which are under prohibition rule, the actual proportion of saloons in most cities is very much greater. Of the nearly 25,000 saloons in these cities 40.6 per cent. serve free lunches, 32.9 per cent. have games and cards; while 1.3 per cent. have bowling alleys in connection; 11.6 per cent. have cafes, 9.5 per cent. have hotels, 4.6 per cent. have club rooms, and 1.9 per cent. of the saloons have dance halls in connection.

Fifteen per cent. of the labor unions in these cities meet in halls connected with saloons and 9.8 per cent. of the unions regularly hold their meetings on Sunday. In not a single instance do the labor unions hold their meetings in the public schools, and in only one case does a labor union meet in a church.

Among the millions of subscribers to the Public Library 27.5 per cent. are men; 35.6 per cent. are women; 19.6 per cent. are boys and 17.3 per cent. are girls. The truancy of boys in the public schools is reported at 2.52 per cent. Socialism has increased nearly five-fold during the past ten years in these cities. Of the amusement centers, 12.1 per cent. are theatres; 23.2 per cent. are motion picture shows; four-tenths of 1 per cent. are penny arcades and 62.2 per cent. are pool rooms.

The crimes and arrests indicate that of those arrested 83.9 per cent. were men; 9.1 per cent. women; 6 per cent. boys and 1 per cent. girls. Forty and eight-tenths per cent. of the arrests were due to drunkenness; 15.9 per cent. to disorderly conduct; 8.2 per cent. to disturbance of the peace; 7.8 per cent. to vagrancy; 6.1 per cent. to assault; 4.8 per cent. to larceny; 3.5 per cent. to gambling; 5.1 per cent to social evils. The juvenile court records show that 25.4 per cent. of the boys committed were guilty of larceny; 26.3 per cent. incorrigibility; 8.2 per cent truancy; 6.1 per cent. disorderly conduct; 2.2 per cent. assault; and 31.8 per cent. other causes. The parents of these boys were 52.3 per cent. American born; 7.6 per cent. German; 5.8 per cent. Irish; 5.1 per cent. Italian; 2.2 per cent. Russian and 27 per cent. were of other nationalities.

The birth-rate in these cities during the past year was 20.92 per thousand of the population; while the death-rate during 1910 was 15.63 per thousand, there being a steady decrease in the death-rate from 17.19 per thousand in 1901. Tuberculosis was responsible for 11.4 per cent. of the deaths during the past ten years; pneumonia was chargeable with 9.7 per cent.; heart disease 8.2 per cent.; accidents 5.8 per cent.; cancer 4.1 per cent; typhoid fever 2.2 per cent.; and 58.6 per cent. were due to other causes.

CLARA BARTON.

(Address at the funeral of Clara Barton by Rev. William E. Barton, D. D., Pastor First Congregational Church, Oak Park, Chicago.)

The world's wars are fought by men, and they redound to the glory of manhood. Poets and historians sing for us in all ages, "I sing of arms, and the man." There is one side of war whose sole historian is the recording angel—the sorrows, the sacrifice and the heroism of women. Every bullet that penetrates the flesh of man finds somewhere the heart of a woman.

"The maid that binds her warrior's sash,
With smile that well her pain dissembles,
The while beneath her glittering lash,
One pearly tear drop hangs and trembles.
Though heaven alone records the tear,
And fame can never know its story,
Her heart has shed a drop as dear
As e'er bedewed the field of glory.
The mother who conceals her grief
While to her breast her son she presses
And breathes one earnest prayer and brief
Kissing the patriot brow she blesses
With no one but her secret God
To know the pain that weighs upon her
Sheds holy blood as e'er the sod
Received on Freedom's field of honor."

Two Massachusetts women, both of whom lived past the age of ninety, exemplify the honorable share of women in the great war for the freedom of slaves. Julia Ward Howe had a vision of the spiritual significance of the conflict and she gave that vision to inspire the men who fought. She saw it through flame and smoke, but her eyes beheld the glory of the coming of the Lord. Her song put ardor into their fighting. But Clara Barton had another vision. It was a vision of the awful suffering which war brings and she gave that vision to others. Ere the echo of the guns

had died down she sought the battle field, and ministered to the wounded and dying. Men who lay in agony in the dark, suffering from the pain and the gun-shot thirst, saw in her lantern the shining of a star of hope, and they drank new life from the cup she held to their parched and suffering lips. Men listened for her foot-fall on the hospital floor as for the sound of sweet music. Into the midst of men who late had been fighting with all the fury of demons, she came like an angel of mercy.

When peace returned she sought out the graves of the unknown dead, and brought tidings to those whose mourning had added to it the cruel sorrow of uncertainty. She brought the ministry of home to the battle field and brought the tidings of the battle field to the home. Tens of thousands of soldiers and their friends blessed and still bless the name of Clara Barton.

She inherited a good name, a name borne in honor by many a soldier of the Revolution; the name of the man who gave us the United States seal, and who substituted for the rattlesnake with thirteen rattles, the National Emblem of the American Eagle. She was a soldier's daughter and she had a soldier's spirit but she never ceased to be womanly. In all that she saw of hate and cruelty she never became anything less than a lady, a sweet spirited, modest, gentle woman.

I live in the earnest hope of universal peace. It is a frightful thing that 1900 years after the coming of the Prince of Peace, men and nations should engage in wholesale murder.

But sad as war is and terrible as the evils that accompany it, it has served to bring some fine qualities in the life of the race. It stands as an expression of loyalty that does not count the cost; for sacrifice that can be faithful unto death.

"When all the blandishments of life are gone,
The coward slinks to death, the brave live on."

We have need to guard by gentler means but with no less devotion the principles that were fought for and purchased for us by the blood of brave men.

But the noblest of the sacrifices of our wars have been shared by noble womanhood. Woman is capable of a consecration not less heroic than that of man and with some fine qualities peculiarly its own. It was a woman who broke the alabaster box upon her Master's head. Not one of the men would have dreamed of that particular kind of sacrifice. Women of the North and South are alike at heart. Both knew the horrors of war. The women of the South may well send their sweetest magnolia to lay on Clara Barton's bier.

No American woman has received such honor as she received on both sides of the ocean. And when the battle of Santiago had been fought, the warship's that had sunk Cervera's fleet lay at anchor outside the harbor while a ship entered before them bearing relief to the wounded. That ship rang not with the battle shot but with the music of Christian hymns. The American flag flew at its masthead but the cross of Christ was above it. A woman commanded that ship and that woman was Clara Barton.

We need lives like hers to remind us that the real wealth of life is not in what we get but in what we give. Men always recognize that truth when death comes. There is not a monument in all Christendom emblazoned with the dollar mark, but ten thousand monuments uplift the cross and bear to the skies their testimony that the glory of life is service and sacrifice.

The tumult of war dies out and the shouts of victory grow faint. But loyalty, love and service abide forever as qualities that ennoble human life and fit it for immortality.

A HYMN FOR THE TITANIC SURVIVORS.

Hall Caine, the famous English novelist, has written the following hymn under the title, "Hymn for Survivors of the Titanic," to tune of "God, Our Help in Ages Past":

Lord of the everlasting hills,
God of the boundless sea,
Help us through all the shocks of fate
To keep our trust in Thee.

When Nature's unrelenting arm
Sweeps us like withes away,
Maker of man, be Thou our strength
And our eternal stay.

When blind, insensate, heartless force
Puts out our passing breath,
Make us to see Thy guiding light,
In darkness and in death.

Beneath the roll of soundless waves
Our best and bravest lie;
Give us to feel their spirits live
Immortal in the sky.

We are Thy children, frail and small,
Formed of the lowly sod,
Comfort our bruised and bleeding souls,
Father and Lord and God.

THE MEN OF THE SEA.

Robert Dollar.

The sinking of the "Titanic" has brought nautical affairs forcibly to the attention of the world, and especially the personnel of the men on whom we have to depend, when great calamities occur on the ocean. So, it would be in order to tell the good people of San Francisco and California (for all California is interested in the port of San Francisco) what is being done for sailors when they are ashore in our port.

Other than the Episcopal Mission on Stuart street and a small shack on Sacramento street, occupied by the Port Society, there is no place on the waterfront where sailors or longshoremen may go to church or find a wholesome environment. No class of men in San Francisco have been neglected in this respect as those to whom we trust our lives and property on the ocean. We are truthful in stating that no Christian port in the world has made so little provision for the social and religious life of its seamen and longshoremen. The approaching completion of the Panama Canal accentuates the serious problem of caring for these men.

The building of the Port Society which stood on the corner of Sacramento and Drumm streets, was burned down six years ago today, and has never been rebuilt. An effort will be made soon now to erect a building to be used about on the plan of our Y. M. C. A., to make not only a place of worship, but reading and recreation rooms, and a place where seamen can get rooms removed from the influences of the saloons and the dives that are to be found on all the principal streets along the waterfront. The Port Society, like the Y. M. C. A., is strictly interdenominational and actively Christian in all of its activities.

The number of seamen having San Francisco as their headquarters is in the neighborhood of fifteen thousand, with possibly half that number in addition who come from foreign ports; add to this the five thousand longshoremen and here is an army of men whose social and religious life ought to have the generous attention of all who are truly interested in their fellowmen.

The papers tell us that when the Marconi operator on the "Titanic" sent out the tragic message "S. O. S." there was a liner, the "Parisian," sufficiently near to have responded to her call. In fact as late as 10:30 Sunday evening the "Parisian" operator had been in communication with the "Titanic." He then went to bed and when a little later the fateful call for help came from the "Titanic" it fell on space as far as the "Parisian" was concerned. We cannot but believe that the call of the men of the sea in their fight to live clean lives will fall on responsive ears and generous hearts.

NOTES AND PERSONALS.

The First Congregational Church of Alameda has arranged for a vested chorus choir.

Bethany Congregational Church, San Francisco, which has had a vested choir for some time, has arranged for the processional.

The Revs. Herbert A. Jump and Albert W. Palmer of Oakland will be on the program for the annual meeting of the Southern California Conference of Congregational Churches in Redlands May 14-16.

The baccalaureate sermon for the University of California this year will be given by the Rev. Dr. William Horace Day of the First Congregational Church of Los Angeles on Sunday, May the 12th, in the Greek Theater in Berkeley at 4 in the afternoon.

Last Monday the Rev. Miles B. Fisher brought to the ministers of San Francisco and vicinity at their Monday meeting some of the inspiration received at the recent meeting of the Religious Education Association in St. Louis. Next Monday the Rev. Griffith Griffiths is to speak.

The College of the Pacific, the Methodist Episcopal educational institution at San Jose, on Tuesday of this week conferred the degree of Doctor of Divinity on the Rev. Edwin Sidney Williams of Saratoga. Our Methodist brethren evidently know good material when they see it.

The Rev. Elsworth Lawson preaches his last sermons as pastor of Pilgrim Church, Oakland, next Sunday. He expects to leave early next week for the East, the family remaining in Oakland for a while. A farewell reception will be held in Pilgrim Church, Friday evening of this week.

Word comes from the State Sunday School Convention at Chico last week of a very able and impressive address given by the Rev. George Laughton of Mission Congregational Church, San Francisco. There was disappointment when it was announced that Dr. Aked could not be there and that Mr. Laughton had been secured to take his place. But there was no disappointment after Mr. Laughton had been heard.

The Rev. W. R. Bair, a retired Congregational minister, passed into the other life last week at the age of 71. Mr. Bair was a colonel in the civil war and was prominent in Grand Army circles in California. For many years he was a railroad conductor in Kansas. His pastorates in California were at Alturas, Palermo, and with the Ocean View Church, San Francisco. Last year he had an extensive trip East which took him over considerable of the territory through which he had marched as a soldier half a century ago. Soon after his return he gave at the meeting of the ministers one Monday a graphic account of that trip into which was woven a great deal of interesting and valuable comment on things relating to war times and present day places and things in the South. Not long after that he became ill and a few weeks ago some brain trouble ensuing, he was taken to Agnews for treatment, in which state institution he passed away after he had been there three days. At the meeting last Monday of the Congregational ministers of San Francisco and vicinity a message of sympathy was framed for transmission to Mrs. Bair at her home in Oakland.

OUT OF A PASTOR'S HEART.

(The following, to which we give the caption, "Out of a Pastor's Heart," is taken from the quarterly report of a Northern California pastor to the California Home Missionary Society.—Editor.)

We had hoped that the first quarter of the year would be a better one than it has been, but our hopes are not realized so that we have to submit the report as it is, knowing that the Master knows all the lacks, and also how gladly we would have done better. The great obstacle that we find in our field is indifference. The people think that it is a good thing to have a church in the place, but Christianity and the church mean nothing to them. There are two things that have weighed heavily on my heart this quarter, the first of which is the lack of conversions. Only two have really confessed their faith in Jesus to me; and they were not allowed to unite with the church, being young people from the Sunday-school. There have been others who have seemed to have accepted Christ as their Lord, but of them I am not so sure. The second thing is the lack of attendance at the evening service. I never ran up against the evening problem before and it is a great vexation to me. Another thing that has made us feel pretty badly, though for the present it has not seemed to hurt us as it has not yet progressed far enough, is that another denomination has come into the community and is trying to establish itself. They are holding meetings on Thursday evening and the thing that hurts me more than anything else is that they are holding them in the home

of one of our families who were formerly of this denomination. Of course they are bound to come in some time and the only thing we object to, aside from trying to take away our members, is that the time is not yet ripe for them, as we ought to be allowed to get on our feet first.

But we have one gleam of light in our darkness and that is our Sunday-school. It is really one of the best I have seen in many ways, and visitors say the same thing; and something happened the other day that has greatly cheered the superintendent and pastor and people. It came into the heart of the superintendent to say to the children, "I am going to give you slips of paper and pencils and I want you to write what you would ask Jesus for if He should come into this room." About fifty-five wrote without coaching, and were very eager not to let the others see what they had written. Ninety per cent wrote, "Please forgive my sins and make me good." One wrote, "Make me a Christian and come and live at our house all the time." Ten per cent wrote, "Put the saloons out of the town and give the saloon-keepers other work to do." That's a rift in the cloud.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

The twenty-fourth annual meeting of the Woman's Home Missionary Union of Southern California held at Claremont on Wednesday, April 10, was an inspiring and largely attended gathering, about 155 delegates and many visitors being present. Mrs. George Robertson of Redlands, President of the Union, occupied the chair and, in her opening remarks emphasized the theme for the day, which was "Where there is no vision the people perish." To this was added a further key-note in the deeply spiritual devotional service led by Mrs. Warren F. Day of Los Angeles, the central thought of which was "that they may be one."

A most interesting and instructive item of the program was the "Conference of Methods," conducted by Mrs. E. B. Allen of Pasadena and Mrs. Mary M. Coman of Covina. In this hour Miss Devoe of Pasadena defined "missionary meeting accessories." As an object lesson a lady read a letter from a missionary in China in which the missionary tells of the numbers of Chinese women who daily visit her, and of their great delight in examining her mother's patch-work quilt. While the letter is being read, four young ladies in Chinese costume quietly pass to the platform and as they drink their tea from Chinese cups, they show their joy in a close inspection of the patch-work quilt.

Miss Anna Meeker of Pasadena spoke on "Finding Material for Missionary Meetings," and Mrs. Martin Abernethy of Claremont, under her topic, "A Christmas Clearing-house," gave information as to schools where Christmas boxes would be appreciated, with hints as to the kind of gifts most suitable in each case.

A most delightful and instructive hour was that in which Mrs. Abernethy gave a demonstration of a mission study class, for which she had brought to Claremont her whole class of young women, organized as the Young Woman's Guild of First Congregational Church, Los Angeles. Their method of investigating conditions and needs in Mexico was orderly, connected and most interesting.

The treasurer, Mrs. E. C. Norton of Claremont, reported the sum of over $7,100 as this past year's total contributions of the Congregational women of Southern California to Home Missions.

An address on the topic, "Face to Face with a Life-Saving Station," given by Judge Neely of Pomona, was a glowing tribute to the influence and power of Pomona college in shaping the lives of the young people who come under the guidance of that institution.

Miss Margaret Chung, a young Chinese woman, born in this country, and a member of Bethlehem Institutional Church, Los Angeles, gave a splendid address on "China's Macedonian Cry" Tuesday evening. Miss Chung was trained in Bethlehem church Sunday-school in Los Angeles under Dr. Dana W. Bartlett, and is a graduate of the University of Southern California. She is now taking a medical course in Los Angeles in preparation for her life work as a medical missionary to her own people in China.

Dr. Bartlett gave an address from which we caught a glimpse of his "vision" for the direction and uplift of the incoming multitude from many lands.

The Rev. R. B. Larkin, Home Missionary Superintendent for Southern California, gave a stirring address in which he related the incident of a Home Missionary pastor in San Diego county, who, feeling the need of some up-to-date, time-saving method of going from place to place in his scattered parish, has come this week to Los Angeles and vicinity with the purpose of securing a second hand automobile. For his trip north the Home Missionary Superintendent offered him transportation both ways, but the pastor replied: "No, I only require funds for my fare going north as I shall return in the automobile."

Since he has not a cent of money to expend on the required machine, we can only consider such faith sublime and trust that his heart's desire may be fulfilled through the generosity of some one who sympathizes with such earnest Christian work as this pastor is doing at Alpine, San Diego county.

Brief addresses were given by Dr. George W. Hinman of the American Missionary Association and by Mr. Frederick Collett, Field Superintendent of the Northern California Indian Association. Mr. Collett introduced Mr. Elmer Lafonso, an Indian young man, who won the hearts of all with his sweet solo.

We have no words which can fully express our appreciation of the cordial hospitality extended by the good friends of the Claremont Church. The ladies of our college town had made every possible arrangement for the comfort and pleasure of the visiting delegates. From Pomona College came many favors, among them being the splendid organ recital given by Professor Butler and the much appreciated solo by Miss Hughes, vocal teacher in the college.

On behalf of all the Congregational churches of Los Angeles, Mrs. Mary P. Haines extended to us a very cordial invitation to hold our next annual meetings in that city. The invitation was unanimously and heartily accepted and an earnest prayer by Dr. Hagar of China brought the meeting to a close.

YOUR VACATION EXPENSES.

Ministers in California, earn your vacation trip! All expenses paid to Yosemite Valley, Grand Canyon, Yellowstone Park or Niagara Falls. Write for full particulars today. DODD, MEAD & CO.
San Francisco.

Among the Churches.

CALIFORNIA.

Weaverville.—At a service for the children at Weaverville on Easter Sunday all the children were given Easter tokens.

Oakland, Ward Memorial.—The congregations the last six Sundays have been nearly double the size they were for the corresponding Sundays last year. The Sunday-school had an attendance of 40 last Sunday. The Rev. E. Hoskins has charge of Ward Memorial.

Oakland, Plymouth.—Next Sunday morning the pulpit will be occupied by Prof. Buckham, and in the evening by Prof. Castor of Pacific Theological Seminary. Last Sunday morning President Nash spoke, and in the evening the Rev. R. F. Carter of the First Church of Oakland.

Niles.—Each child in attendance at the Easter services in the Congregational Church at Niles carried home a pretty potted pansy plant. The services that Sunday consisted of recitations and songs by the Sunday-school children and an address appropriate for the children by Mr. Jones, the pastor.

Woodland.—The past quarter has been the best in the work of the Woodland church since the present pastorate, and probably for the past ten years. The average attendance for the quarter has increased 33 per cent. over the past year's average, even though it has been the rainy season, which usually brings the average down.

Bakersfield.—Rev. Henry B. Mowbray, associate pastor of Pilgrim Church, Cleveland, Ohio, filled the First Church pulpit Sunday morning, April 14. Mr. and Mrs. Mowbray are visiting Mrs. E. R. Fuller, who has been seriously sick for several months. The Easter time was fruitful in bringing fifteen into church membership, eleven on confession of faith.

Oakland, Grace.—The Sunday-school and C. E. Society have raised money enough to buy one hudnred new song books for use in Sunday-school and Christian Endeavor and evening worship. The young people are also raising money for a bell for the church. Under the direction of one of the older members of the church they gave a play, "Mrs. Briggs of the Poultry Yard," which netted them $23.00 and which they are planning to repeat in Elmhurst. The trustees have voted to fix a dressing room and basket-ball court for the boys' club outside the church building, in the yard, so that the boys no longer need use the Sunday-school rooms for club meetings. The boys are to fix up the lights over the basket ball court and a shower bath in the dressing room. The Sunday-school room was in bad repair and the Woman's Union has had the room refitted, stained and papered. A benevolence Sunday was recently held at which the work of the Congregational benevolent societies was presented and pledges made, over $32.00 being raised. The church has voted to engage the pastor for the summer months to be on the field and to conduct evening services during May, June and July; also a teacher training class. Many of the men and boys of the church attended the Men and Religion Forward Movement meetings in Oakland and received great good therefrom.

Pasadena.—The four Congregational churches of Pasadena united in the evening service April 14, the occasion being the anniversary of the Japanese Branch of First Church. Many Japanese were present, and one was baptized into fellowship. Pastor S. H. Hata reported a membership of 30, with a gain of 19, during the past year, 11 of whom entered on confession of their faith. The work is well organized, with regular Sunday and mid-week services, a Sunday-school, Christian Endeavor Society and Ladies' Aid, which meets with the pastor's wife. There is also the night school, employment bureau and Y. M. C. A. dormitory in connection with the work. Pastors Morrison, Hitchcock, Lash, Fox and Dr. Hinman participated in the service, and the sermon of the evening was a vigorous address on "The Christian Conquest of the World," by Dr. James A. B. Sherer, who was himself engaged for four years in educational work in Japan.

Oakland, Fruitvale Ave.—It is with the deepest regret that we record the resignation of our beloved pastor, Rev. Burton M. Palmer, from the Fruitvale Congregational Church, he having labored amongst us so faithfully and successfully for eight and a half years. Aside from ministering to his own members he was always found by those outside to respond with ready sympathy and words of consolation in times of sorrow and bereavement, also with pecuniary aid where necessary—in short giving himself unreservedly to the Master's service. During Mr. Palmer's pastorate the church membership has doubled, notwithstanding the fact that a number of churches have been built in the immediate neighborhood. At our communion in May (the last which Mr. Palmer will celebrate with us as pastor), quite a large number will join on confession of faith, having already been accepted as members. Our handsome new church is a lasting tribute to his untiring efforts, ably seconded by his faithful and devoted wife, the members and community having responded noble to his leadership. His place in the pulpit will be difficult indeed to fill, the message as he has delivered it from week to week has been filled with love and zeal for Christ, scholarly, and yet simple. The other organizations of the church are in a flourishing condition. We would especially mention the Sunday-school under the able superintendency of Mr. J. H. W. Riley, who has given so freely of time and money to further its interests during the twenty-two years he has been at its head. It now stands the second in the state regarding numbers. May the Lord's richest blessing follow Mr. and Mrs. Palmer, resting upon, and abiding with them in their new field of labor, is the prayer of a loving and devoted people.

ATHLETIC WORK FOR BOYS IN LOS ANGELES CHURCH

The First Congregational Church of Los Angeles is the first in Southern California to inaugurate a system of religious education which shall educate all the faculties—physical, mental and spiritual.

As a part of their system they are just now fitting up a recreation center on a lot 150 x 165 feet adjoining the

church property. This will be for the benefit of all the boys in the neighborhood as well as those in the Sunday-school, and will have a tennis court, courts for basket-ball and hand-ball, also grounds for indoor baseball. Mr. H. D. Cross, head of the department of boys' work at the Y. M. C. A., and Mr. W. G. Riatt, Superintendent of City Playgrounds, are in hearty co-operation with the committee having this work in charge.

The boys and young men of the church met Saturday to clear up the lot and put it in readiness. There will be a director of athletics, and each organization will have a leader of its own. A club house is also being fitted up in a residence adjoining the church and recently purchased by them. In this there will be a reading room and game rooms open to the boys every evening in the week but Sunday and in charge of competent leaders. A committee of about twenty-five have this work in charge.

This is a branch of the educational work of the Sunday-school. Since the securing of the Reverend Harold S. Tuttle last July as assistant pastor and director of religious education, many things are being worked out which the pastor, Dr. Wm. Horace Day, could not find time for in his busy life, although in hearty sympathy with them. The church is fortunate in getting a man so well trained for his work as Mr. Tuttle. M. M. PARIS.

PRESENT DAY PROBLEMS TO BE CONSIDERED.

The general theme for the meeting of the Sacramento Valley Association in Grass Valley April 30 to May 2 is "Present Day Problems."

Under "Present Day Missionary Problems" Superintendent Rathbone will speak on "The Home Missionary Problem;" Mrs. Kate B. Hinman on "The Foreign Missionary Problems."

Among the devotional services will be one on "God's Offer to Help Us Solve All Problems," led by the Rev. J. W. Goffin of Cottonwood.

"The Problem of the Rural Church" will be presented by the Rev. W. E. Eckles of Loomis. "The Problem of the Committee of Nineteen" by Rev. A. B. Patten of Sacramento. "The Boy Problem" by Rev. A. Kidder of Lockford. "The Man or Method—Which?" is the subject of an address or paper by Rev. C. M. Streeter of Woodland. "The Present Day Sunday School Problem" will be considered by Superintendent Fisher of the Sunday School Publishing Society. "The Problem of Leading Souls to Christ," by Evangelist Telford.

The Association sermon will be given by Rev. C. C. Kirtland of Lodi.

Wednesday evening the services will be held in the church at Nevada City, and that evening the Nevada City Church will entertain the Association at dinner.

SAN JOAQUIN ASSOCIATION.

The San Joaquin Association of Congregational Churches will meet at Ripon May 1-3.

The opening evening the associational sermon will be given by Rev. R. H. Sink of Stockton.

Leading features of the program are:

"How to Reach the Boys," Rev. J. Porter; "Education," Prof. J. L. Dixon; "California Home Missionary Society," Rev. L. D. Rathbone; "Woman's Christian Temperance Union," Mrs. Rev. D. Blackburn; "The Work of the Sunday School," Rev. M. B. Fisher; "Work of American Missionary Association," Rev. G. W. Hinman; "Congregational Church Building Society," H. H. Wikoff; "Foreign Missions," H. M. Tenney; "Work of the Juvenile Court," Hon. F. M. Smith; "Work of the Woman's Home and Foreign Missionary Societies," Mrs. G. W. Hinman; "The Relation of the Church to Social Life," Rev. R. H. Sink; "How to Reach Men," Rev. B. Gould; "Spiritual Development of the Child: Where Does it Begin?" Rev. Mr. Rawson.

ISRAEL'S MISSIONARY SOCIETY.

Israel's Missionary Society will hold its annual meeting in behalf of Israel, in the First Baptist Church, at the junction of Market, Waller and Octavia streets, on April 29th, at 2:30 and 7.30 p. m. Rev. W. Leon Tucker of Los Angeles will be the speaker at these meetings. In the afternoon his subject will be "The Jew in the Book of Romans." Mrs. Richard Bayne, a very sweet singer, will sing "The Holy City." Several Christian Jews will give their testimony regarding their faith in Christ Jesus. The devotional will be led by Rev. Alexander Eakin.

In the evening Dr. Tucker will give a stereopticon lecture on the Tabernacle and the Priesthood. The pictures are said to be very fine. Dr. Tucker is one of the best Bible students and speakers on this Coast. He is pastor of a great missionary church, and a friend of the Jews. He has just returned from a lecture trip in the East. There will also be a representation of the Passover, as observed in the orthodox Jewish homes. Russians from Siberia and Caucasia will sing in Russian. Rev. Louis Sawyer will lead the devotional service. Every one is cordially invited. Supper will be served at 15 cents a plate.

JEANETTE GEDALIUS,
Missionary to Israel.

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OREGON LETTER.

By George H. Himes.

Words can but feebly express the great sorrow occasioned by the loss of the great Atlantic liner Titanic last Sunday night en route from England to New York—a sorrow that touches most deeply almost every quarter of the globe. Frank Manley Warren, one of the most helpful members of the First Congregational Church of this city, was among those who were lost. He was a native of Maine, was born in 1848, and came to Oregon in 1856, it is believed, with his parents, who located first on the Columbia river, near Rainier. A few years later the family removed to Portland, and on March 4, 1863, Mr. and Mrs. Warren united with the church, and Frank became a member of the Sunday-school. As a lad of fifteen years he soon found employment in the express office of Wells, Fargo & Company as a letter clerk. In due time he was promoted to the responsible position of cashier, which he held until 1872, when he resigned to take a position as teller in Ladd & Tilton's Bank. He was thus employed until he engaged in the salmon packing business with his father about 1878, and a few years later the Warren Packing Company was organized. This company is among the largest in its special line of business, Mr. Warren having been its president

and general manager since the death of his father about thirteen years ago. In his large business experience the word "integrity" in its best sense tells the story of his life in all its widespread relations with many portions of the world. On May 5, 1867 he united with the First Church on profession of faith, and in 1869 he was married to Miss Anna Sophia, the only living daughter of Rev. George H. Atkinson, D. D., of blessed memory, who has borne him four children—two sons and two daughters, who, with their mother, are left to mourn his untimely death. Mrs. Warren was with her husband on the ill-fated Titanic, and her life was saved by the devotion of her husband. After bidding her goodbye he turned to assist other women into boats and then was cast into the sea.

As a business manMr. Warren was unusually successful, and it has been said by those in a position to know, "that he never made a mistake."

During the forty-five years since he became a member of the First Church his devotion to its interests in connection with his wife has been marked, both by attendance at its services and in financial support. Except for the liberality of Mr. and Mrs. Warren and Mr. and Mrs. F. Eggert, the house of worship of this church as it now stands could not have been built; and their gifts to other worthy causes outside of their own church have been great.

Rev. Robert Jones has been serving the Condon Church for over three months, and will continue to supply it all the coming summer.

The Easter services in the First Church were largely attended, and were very impressive, from the special musical services to the discourses by Dr. Dyott. Great interest was added to the morning service by the reception of thirty-four new members—eleven on confession of faith and the remainder by letter. There were three infants consecrated in baptism.

Easter services in the Highland Church, Rev. E. S. Bollinger, pastor, were of a high order. The pastor caused a personal greeting to be given to every person entering the church in the nature of a small leaflet. Twenty new members united with the church—fourteen on profession and the remainder by letter.

The seventeenth annual meeting of the Portland Association of Congregational churches was held with the Laurelwood Church on Tuesday and Wednesday of the past week. Moderator, Rev. J. M. Lowden, D. D., of Hassalo Street Church; Assistant Moderator, Rev. C. W. Wells, Portland; Scribe, Rev. A. E. Harris, Riverside Church, Hood River. The attendance was good and the exercises throughout were most helpful.

Mr. D. M. C. Gault, a pioneer of 1852, a Congregationalist for many years, and for the last five years postmaster at Cottage Grove, Oregon, died last Tuesday. Most of his life in Oregon was spent in connection wit hthe newspaper business. His wife is a daughter of the late Deacon H. M. Humphrey, founder of the Mt. Zion Church, of which both Mr. Gault and his wife were members for some time. Afterwards they were connected with the Hillsboro Church, where the funeral services were held today.

Portland, April 21, 1912.

No man can save his brother's soul,
Nor pay his brother's debt.

Matthew Arnold.

WASHINGTON LETTER.

By Samuel Greene.

The Association of Eastern Washington and Northern Idaho held its annual meeting at Spokane on Tuesday following Easter and a report will doubtless be given you by your correspondent of the Inland Empire.

The Northwestern Association will hold its annual meeting at Monroe, Snohomish county, Tuesday and Wednesday, May 7th and 8th. The following week the Yakima Association will meet at North Yakima on Tuesday, the 14th of May, and the Tacoma Association on the 21st of the same month.

At a recent meeting of the Seattle Church Extension Society consideration was given to the matter of a Student Pastor in connection with more than two hundred students of the State University being connected with our Congregational churches in this or adjacent states or affiliated with such churches through family or home life.

At the April meeting of the Plymouth Men's Club President Thomas F. Kane of our State university made the address, his theme being Religion and the University. During his talk he told us of the interest which was taken by the Faculty of the University in the moral and religious character of the students and the wish that the several denominations might take this matter up in some active way at the earliest possible date. Already one church with hardly one-half the students resident, as have the Congregationalists, has a special pastoral worker among the young men and women in attendance. Doubtless this question will arise for discussion at the meeting of the local Association and further at the State Conference in October. I learn that a committee was appointed at the Eastern Washington Association to consider as to some such similar arrangement that might be made in connection with Whitman College.

Superintendent Scudder spent several days in Spokane not long ago and as a result of a canvass made, Rev. D. E. Wilson assisting, Rev. G. A. Traut was called to the new church in Cable Addition, Spokane. Mr. Traut, who comes from Sheridan, Wyoming, has accepted the call and is at work in the new field. Sixteen persons entered into covenent in the organization forming the new enterprise. Already they are vigorously at work in the matter of securing lots and a building and the whole situation is considered a very hopeful one. Rev. E. A. Orr, our new pastor at Kennewick, is also supplying at Attalia on occasional Sunday evenings giving to the several pastors opportunity to supply outlying communities which otherwise would have no religious services.

Superintendent Scudder preached for our church at Touchet not long ago and is led to believe that with a good and strong administration of that field the church can be made efficient. Another denomination has been occupying the ground for a few months but as we have both the church building and a good parsonage with our roots well extended through the entire vicinity we cannot afford to neglect the situation.

The churches of Almira and Beulah, in Lincoln county, are reported to be in excellent condition and the people rallying well around their new pastor.

The church at Ritzville on the last Sunday in March observed the thirtieth anniversary of their organization. Rev. M. L. Hutton is said to be doing most excellent service in this pastorate and the church has very largely re-

gathered its strength and with a membership not less than at any previous time is doing fine work in all departments. Supt. Scudder says:

"In the afternoon I assisted in laying the corner stone of the German-Russian church in Ritzville, called the German Philadelphia Church. It is a split-off from the Ritzville German Congregational Church, the result of some ten years of friction between these bodies, through different racial and religious elements. The element left in the old church is more of the German type, favorable to saloons and to other German customs and careless of what the other party would consider the spiritual elements of a church life. The part that has come out, to build the present structure, is composed of German Russians, exceedingly devout and earnest in the expression of their Christian life and experience and apparently very happy in this solution of their difficulties. Possibly some years later we may be able to re-unite them but this is probably the best solution of their present difficulties. With a membership of about 80 and a cement basement for a large commodious church they will probably, under the circumstances, prove a means of strengthening, rather than weakening, the religious forces and influences in Ritzville. We all deeply regretted the necessity for another church building in that town, already over equipped in this matter, but so far as we could learn Superintendent Eversz, as well as the German pastors, felt that this is the right solution of their difficulties."

The churches of Lyle and Bingen have jointly called Rev. F. D. Healey of Lopez Island to become their pastor.

The Malden church have called Rev. William Phillips and he has accepted the work. Rev. A. D. Kinzer, who has been residing at Kent for the past two years, resting from his former work, has now taken the oversight of our work in a portion of Okanogan county. There is a good church at Loomis now and a church at Brewster is about to be, or has already been organized and Mr. Kinzer will have both of these and several other small churches in the northern part of that great county.

During the absence of Dr. Edward Lincoln Smith in Southern California Pilgrim Church of this city is being supplied by other of the city pastors in alternation. Dr. E. Tremayne Dunstan of the West Seattle church occupied Pilgrim in the morning of the 21st, while Rev. H. C. Mason of the University church preached in the evening. Ten persons united with Pilgrim Church Easter Sunday, eight on confession.

Our vacancies at present are the churches at Lopez, Edison, Machias, Lamont, Benge, Springdale and all the Coeur 'd Alene churches with the exception of Kellogg. Rev. Major Upgraff who went from them to China, owing to the continued unsettled conditions there, will return and has been re-called by the Long Branch church.

Coeur 'd Alene City is growing very fast recently and seems likely to become the largest city in Northern Idaho. After long time solicitation it has been thought best to enter there in a growing part of the city, eight or ten blocks from the location of any of the other churches.

Lots have been secured by General Missionary Anderson who hopes to be able to give most of his time during the coming summer and press the matter to a successfull issue. 4039 Whitman Ave., Seattle, April 20.

Don't be afraid of long hours or constant attention to your work.

The Home.

ESTIMATING ONE'S SELF FAIRLY

In the list of seven homely virtues named by Peter in his first letter (3:8-12), he gives fifth place to humblemindedness. In this particular form the word occurs nowhere else in the New Testament, but other forms of it occur frequently. It always stands over against false pride, against over-estimate of one's self. But it does not suggest any servile self-depreciation instead. Indeed in the Colossian letter Paul distinctly warns against pretending humility when one is not humble. It must be honest, it must be true to the facts, or it is only pretense.

Sometimes it is difficult to steer our course between the evident extremes. Counting ourselves nothing and counting ourselves everything are almost equally bad. Magnifying our powers and minimizing them work out into about the same inefficiency. We have to learn to think of ourselves fairly, as we ought to think.

Against over-estimate of ourselves must always stand the fact that without our circumstances and the aid which others give us we would be helpless. A shrewd man said once that his only criticism of self-made men is that they always seem built with the gable end toward the street! Dickens describes Josiah Bounderby as always boasting of the hard times he had as a boy, being kicked about, sleeping in the gutter, deserted by his mother. It sounded very big and heroic. But when the facts came out, it was found that he had been made by other people as we all have been made. His mother and employer had cared for him. There had been many helpers. It we could only get back into the life of any man, we would find the same thing in varying forms What we are is the product of others. Why, then, should we boast?

Mr. Jacob A. Riis tells how impressed he was in his youth with the politeness of the people of Copenhagen when he walked about with a strange man whom he had met at the museum door. They took off their hats and bowed profoundly to him. The boy Jacob returned the salutations, delighted with such courtesy. Afterwards he found that the salutations were not meant for the lad who had accepted them so easily. Those who know well one of our wealthy men say that he is a most kindly man, with no pride of what he can do with his money, giving as though it were a privilege and a pleasure. But ah! his secretary! He feels his position, they declare, and sees that others feel it. You would suppose the money was his! Get on the good side of him, be suitably respectful and obeisant, and he will let you see his chief, before whom you can be yourself! A lady who had just entertained a great man looked pale and worn when he had gone; one of her friends expresed surprise that he had been difficult to entertain because he seemed so gracious and human. "It was not he!" the hostess exclaimed, "it was not he! It was his valet who waved us into weakness."

Take yourself out of your surroundings, brother, stand by yourself, away from your money, away from your position, away from your accidental power, and see how much people regard you! There will be enough to humble any of us.

Against over-estimate stands also the certainty that it will unfit us for our best service. Many a minister has failed by a note of egotism which sounded jarringly in the

ears of his people. Many a layman has failed by acting as though there were no other opinion but his own. Young people have been willing to attempt what all earlier experience had declared impossible and have wrecked their lives. In one sense we owe the American nation to the unwise training of a prospective king who learned, folly from it. The mother of the lad who became George III., used to say to him over and over, "Be a king, George; be a king!" And George came to the throne with silly notions of his own importance. It was costly folly, whatever blessing came from it.

We are not swiftly ready to accept the strengthening which we need when we encourage ourselves to believe we need nothing more. When we are sufficient of ourselves why should we accept the power really needed for large and heavy service?

On the other hand, against underestimate there stands the fact that in it we cast a slight upon all that has made us what we are. Is God to have no honor for His work? Are we to act as though He had done nothing? Leonardo said. "I will undertake any work in sculpture, in marble, in bronze, or in terra cotta—likewise in painting I can do as well as any man, be he who he may!" That sounds like boasting but there are some who think it was true. Leonardo da Vinci was a genius of the first order, a gift of God to the world. Should he minimize God's work? The language of some men in an attempted humility is really a belittling of the work of God. I remember the comical look on my father's face when a most inadequate student told him effusively that all he was he owed to my father, I know he ached to tell him he need not bother about so small a debt! But what if we say I owe all I am to God, and what I am does not amount to anything? Underestimate casts discredit on God and all who under him have made us what we are.

So it keeps us from attempting our full share of the task of life. How many requests for help have you declined because you felt that you were not fitted for the work? You were often wise, no doubt, but the more you are impressed with your unfitness the less you will be ready to do. After a while it becomes almost a matter of pride to depreciate ourselves and a matter of great convenience as well. If we should say we would not do things, that sounds selfish, but if we say we are not fitted to do them, that sounds modest, lays the blame on God—and lets us out of doing them just the same! Men lose powers because they will not trust them in use. If they had believed in themselves more, if they had been more daring in their attempts, they would have found their powers adequate. Underestimating ourselves helps to make us shirk our full share of the work.

Of course we shall never see ourselves as we are except in the light of Christ. Coming up alongside of him brings out our real dimensions. He keeps us from pride, but he keeps us from depressing humility as well. He makes us humbly proud and proudly humble.—Cleland B. McAfee in New York Observer.

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Apportionments and Receipts for Sacramento Valley Association for 1911.

	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Angels Camp	25	6	20	5	15	10	8	...	5	5	2	...	2	...
Auburn	35	10	25	41	11	11	12	10	8	18	2	...	3	...
Beckwith	12	....	5	....	3	....	1	....	2	...	1	...	1	...
Grass Valley	75	29	75	41	30	....	20	15	15	15	2	...	5	...
Lincoln	30	30	11	18	10	10	8	8	7	7	1	...	2	2
Lockeford	30	30	20	15	10	15	11	15	5	5	1	...	2	2
Lodi	95	80	95	87	40	40	42	33	27	25	10	...	10	10
Loomis	40	8	40	8	12	2	15	3	6	3	2	...	3	1
Murphys	15	8	10	3	5	....	5	...	2	5	1	...	2	...
Nevada City	7	7	7	7	5	3	3	5	1	1	1	...	2	1
Oroville	125	58	100	37	60	61	65	101	25	25	10	...	15	15
Palermo	16	12	16	....	6	....	3	....	3	...	1	...	1	...
Paradise	30	45	20	20	12	12	5	5	7	7	2	...	4	4
Sacramento	150	150	100	60	65	65	80	193	50	50	15	...	25	25
Sierraville	25	20	10	1	8	....	2	....	9	5	1	...	1	...
Woodland	35	40	20	10	10	7	7	5	5	5	2	...	3	2
San Andreas	1	...	1	....	1	....	1	....	1	...	1	...	1	...
Rocklin	1	...	1	...	1	....	1	....	1	5	1	...	1	...
Reno	81	....	81	44	30	3	31	9	13	15	7	...	9	...
	828	533	657	397	334	239	320	393	192	196	63	...	92	52

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